

*To the Rev James H. Moorhead
from his affectionate pupil
Wm Parker*

PREAMBLE AND RULES

XII.

FOR THE

GOVERNMENT

OF THE

FRENCH PROTESTANT CHURCH

OF

CHARLESTON:

ADOPTED

AT MEETINGS OF THE CORPORATION

HELD

On the 12th and the 19th November, 1843.

CHARLESTON:

BURGES & JAMES, PRINTERS.

1845.

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PREAMBLE.

THE church now recognized in law, by the corporate name of "The French Protestant Church of Charleston," was founded by French Protestant Christians, who having left France to avoid the persecutions which followed the Revocation of the Edict of Nantz, in the year 1685, sought civil and religious liberty in South-Carolina. Its tenets are contained in the Articles, entitled "Confession de Foi, faite d'un commun accord par les Eglises reformees du Royaume de France." Its worship has always been conducted according to the Liturgies of the same churches; and its government and discipline were as far as local circumstances admitted, in accordance with the principles laid down and explained in the book entitled "Le discipline Ecclesiastique des Eglises Reformees de France."

But the worship of the church, for a long period subject to interruptions, in consequence of the necessity of procuring Ministers from Europe, has during later years been suspended, partly for the reason just stated, but chiefly on account of a gradual dispersion of the families of members, among churches in which the services were conducted in English. This, being the language of the country, had become the language of the descendants of the French. A corresponding change in the services of the church was not made in

due time. Its necessity, slowly admitted, eventually led to measures for effecting a translation of the Liturgies into English; which work having been accomplished, an edition was printed by order of the Corporation, in 1836.

The property of the church, an ancient endowment from the Lords Proprietors of the then Province of Carolina, has in the meantime been preserved, and improved. Thus provided with means, and with a pure and scriptural Liturgy in a language familiar to us, this ancient church is now prepared to re-open its doors to the descendants of its pious founders, for Divine Worship, and sacred instruction, according to the forms and principles of their ancestors.

To adapt the Bye-Laws to this change of circumstances; and with the hope, that by the blessing of God, on the right use of the means entrusted to us, this church may be rendered an active and efficient member of the Church Universal, the following Rules are adopted for our future government, viz. :

ARTICLE I.

Liturgies to
be used.

The services of this Church shall in accordance with former usage, be conducted with an established Liturgy. When conducted in the French language, the ancient Liturgies of the Reformed Churches of France, shall be used as heretofore, with the omission, or alteration of such parts, as are inapplicable to our local and civil relations. When conducted in the English language, the Liturgies used shall be those contained in the book prepared by a Committee of the Corporation, entitled "The Liturgy of the French Protestant Church, translated from the editions of 1737 and 1772, published at Neuchâtel, with additional prayers carefully selected,

and some alterations; arranged for the use of the Congregation in the City of Charleston, S. C., printed at Charleston, by Jas. S. Burges, 1836.”

The several services in this book, may be used on any occasions of public worship, without regard to the day of the week, for which they are designated, provided, the Minister and Elders concur in such use of them.

ARTICLE II.

There shall be two stated meetings of the Corporation annually, viz : On the second Mondays of January and July. Meetings of Corporation Two stated.

Special meetings may be called by the order of the Elders. The business for which special meetings are called, must be stated *in general terms* in the notice ; and at such meetings no other business shall be transacted. Special may be called for special purposes.

One third of the members of the Corporation, shall constitute a quorum ; provided, that a quorum shall not consist of less than eight members. If there be not a quorum, the members present may adjourn to some other time ; and from time to time, until there be a quorum. Quorum.

Every adjournment shall be considered a continuance of the meeting held, or intended to be held. Adjournments.

Notice of the stated meetings shall be given in two newspapers of the city, not less than three times in each. Notices

Special meetings shall be called by notice in two newspapers of the city, three times in each, or by immediate written notice from the Secretary to each member.

One day's notice in two newspapers, shall be sufficient for any adjourned meeting. But if the adjournment be made by a meeting with a quorum for business, then the mode and length of notice may be determined by the meeting.

ARTICLE III.

Election of officers.

At the stated meeting in January, in every year, or if the election be not then made, at any subsequent meeting held in accordance with Article II; a President, who shall be ex-officio an Elder, and four other Elders, a Treasurer and a Secretary, shall be elected by ballot. They shall continue in office until the annual election in January, or if it be not then made, until another election.

Whenever there shall be a vacancy in the offices of President or Elders, the remaining Elders may fill the vacancy by ballot, until the next stated meeting.

ARTICLE IV.

Clerk, organist and sexton.

A Clerk, Organist and Sexton, may be appointed by the Elders, who shall determine their term of service, and compensation. The offices of Clerk and Sexton may be united, in the discretion of the Elders.

ARTICLE V.

Ministers—appointment of.

The Minister of this Church, shall be one ordained in conformity with the principles thereof. It shall be the office of the elders to select, and nominate to the Corporation, a Minister approved for piety and doctrine. The Corporation shall have authority to approve or reject such nomination. The Corporation shall also determine the term of service, and the salary of the Minister, and have power to dissolve his connection with the Church.

Not to attend meetings.

And in order that the holy influence of the pastoral office may not be impaired, by the collisions, which sometimes arise in the transactions of business, but that it may be reserved to promote harmony and brotherly love, the

Minister shall not be present at any meetings of the Elders, or of the Corporation.

ARTICLE VI.

During a vacancy of the pulpit, the Elders may make such temporary arrangements for Divine Service, as they shall approve, not to extend beyond the first meeting of the Corporation thereafter.

Temporary
supply of
pulpit.

ARTICLE VII.

No collection shall be made, but by the consent of the Elders, except the alms at the Holy Communion.

Collections.

ARTICLE VIII.

The Minister for the time being, shall keep a Register of Marriages, Births, Baptisms, Deaths and Burials, and give certificates therefrom, when required

Register and
certificates
therefrom.

This Register shall be kept in a book provided for the purpose, by the Elders, as the property of the Church. During a vacancy of the pastoral office, the Register shall be kept by the Treasurer, who in such case and during the absence of the Minister, shall be authorised to give certificates therefrom.

ARTICLE IX.

The Elders shall have charge of the common seal. It shall be affixed to papers only by direction of the Corporation—excepting certificates to be given under Article VIII., to which any of the Elders may affix the seal.

Seal.

ARTICLE X.

The Treasurer shall let the pews or parts of

Treasurer
and his
duties.

pews when vacant. In case of dispute between two or more applicants, he shall refer the matter to the Elders. He shall let the Houses and Lands, and shall always do so by written lease. He shall not make a lease for more than one year, but by consent of the Elders, entered on their Minutes, or given in writing. He shall invest monies, but only with the approbation of the Elders, first obtained. He shall collect and deposit all monies in bank, in the corporate name of the Church, and shall draw the same under power of attorney from the Elders, revocable by a majority of them at pleasure; and all payments shall be made by checks. He shall take charge of all the deeds, securities for money, certificates of stock and other property, of which he shall exhibit a schedule at the stated meetings, and whensoever required by the Elders or Corporation. He shall at those meetings, and also when required as above, exhibit an account of his receipts and payments, a list of the tenants of houses, and of pews and parts of pews, and the rents in arrear. He shall keep such books as the Elders may direct, and all the books kept by him are to be considered as Church property. He shall, before he shall enter upon the duties of his office, give bond to the Corporation in the sum of \$2000, with such security and condition as the Elders shall approve. The bond to continue in force, so long as he shall continue in office under these rules, and by virtue of his first or any succeeding elections, and until he shall have finally and fully accounted, and settled and fulfilled his trust. The Elders may require additional security at any time. The compensation of the Treasurer for his services, shall be fixed by the President and Elders.

His bond.

His compensation.

ARTICLE XI.

The Secretary shall keep a fair journal of all proceedings of the Corporation, and give notices of meetings in accordance with Article II. If required, he shall attend the meetings of the Elders, and record their proceedings.

ARTICLE XII.

Pew-rents shall be paid semi-annually. The Elders shall have power to set apart free pews. The Elders may rent pews to persons, not members of the Corporation; provided, that if there be any application for a pew by a member, such application shall always be preferred.

ARTICLE XIII.

The Elders shall have charge of the Communion Plate, and direct by whom it shall be kept.

ARTICLE XIV.

Every white man of the age of twenty-one years, being a citizen of South-Carolina, a Protestant Christian, and a descendant of the Huguenots, or a descendant of present or former members of this Corporation, shall be eligible as a member of this Corporation. He shall apply by letter, read at one meeting and be balloted for at any subsequent meeting; and if two-thirds of the members present, ballot in his favor, he shall on paying to the Treasurer, the sum of \$5 and signing this Constitution, be a member.

Any member may be expelled upon motion made at one meeting, and determined at a subsequent meeting not less than a fortnight thereafter, by a vote of three-fourths of the members present.

No member shall be entitled to a vote, who shall be in arrears, for one year, for pew rent.

ARTICLE XV.

Care of church and yard.

The Sexton shall have the care of the Church and Church-yard, and shall have the charge of opening graves. No horse or other animal, shall be suffered to remain in the church-yard.

Monuments.

No monument of any description, excepting Head and Foot-stones, shall be erected in the yard.

ARTICLE XVI.

Interments.

Members of the Corporation and their families, may be interred in the Church-yard; but in every case, Twenty Dollars shall be paid to the Treasurer, without other fee or charge. The widows and descendants of former members interred therein, who are not worshippers in this Church, and persons not members, who shall have worshipped in this Church, two years immediately preceeding their death, may be buried in the yard on the payment of Thirty Dollars to the Treasurer, on a written permit from an Elder. Worshippers in this Church, being the widows and descendants of members, may be buried upon the same terms as members. No other persons, but those above described shall be buried in the yard.

ARTICLE XVII.

Fees.

Such fees shall be paid as are prescribed in the following table, viz:—

<i>To the Minister,</i>			
For searching the Register,	-	-	\$0 50
For a certified copy from the same,			1 00
<i>To the Organist,</i>			
For performing at Funerals, when required to do so by an Elder,	-		1 00

To the Clerk and Sexton,

For a Horse and Hearse, - - -	\$2 00
To the Clerk for attendance duty at Funerals, when ordered by an Elder,	1 00
To the Sexton for opening a Grave,	2 00
For attendance and opening yard for the purpose of having a monument erected therein, per day, - - -	1 00

The above fees to the Organist, Clerk and Sexton, except the last item, shall be paid to them by the Treasurer out of the funds of the Church, in addition to their respective salaries, upon their furnishing to the Treasurer, satisfactory certificates that the duties have been performed.

ARTICLE XVIII.

No part of this Constitution shall be altered or amended, unless the proposed alteration or amendment, shall have been proposed and read a first time at one meeting, and ordered to a second reading at a subsequent meeting and then adopted; provided, that the votes of two-thirds of the members present at each meeting, shall be necessary to such alteration or amendment.

ARTICLE XIX.

This constitution shall be recorded in a book to be provided by the Elders, for that purpose, and all persons who now are, or shall hereafter become members of this corporation, shall subscribe their names thereto, those hereafter to be admitted, setting the dates of their admission opposite their names.



CONFESSION

DE

FOI,

FAIT D'UN COMMUN ACCORD

PAR LES

EGLISES REFORMEES

DU

ROYAUME DE FRANCE.

ARTICLE I.

Nous croyons et confessons qu'il y a un seul Dieu, qui est une seule et simple essence, spirituelle, éternelle, invisible, immuable, infinie, incompréhensible, ineffable, qui peut toutes choses, qui est toute sage, toute bonne, toute juste, et toute miséricordieuse.

II.—Ce Dieu se manifeste tel aux hommes, premièrement, par ses œuvres, tant par la création que par la conservation et conduite d'icelles. Secondement et plus clairement par sa Parole, laquelle au commencement, révélée par Oracles, a été puis après redigée par écrit aux livres que nous appellons l'Écriture Sainte.

III.—Toute cette Écriture Sainte est comprise aux livres Canoniques du Vieux et Nouveau Testament: desquels le nombre s'ensuit. Les cinq Livres de Moïse; savoir Genèse, Exode, Levitique, Nombres, Deuteronomie. Item, Josué, Judges, Ruth, le premier et second livre de Samuel, le premier et second livre des Rois, le premier et second livre des Croniques, autrement dits Paralipomenon, le premier livre d'Esdras. Item, Nehemie, le livre d'Esther, Job, les Pseaumes de David, les Proverbes ou Sentences de Salomon: le livre de l'Écclésiaste, dit le Précheur, le Cantique de Salomon.

CONFESSION

OF

FAITH,

MADE BY COMMON CONSENT

OF THE

REFORMED CHURCHES

OF THE

KINGDOM OF FRANCE.

ARTICLE I.

WE believe and confess, that there is but one God, who is a single and simple essence, spiritual, eternal, invisible, immutable, infinite, incomprehensible, ineffable, omnipotent, who is all-wise, all-good, all-just, and all-merciful.

II.—This God manifests himself such unto men; first, by his works, as well in their creation, as in their preservation and government. Secondly and more clearly by his word, which revealed at the beginning by oracles, was afterwards reduced to writing in the books which we call the holy Scriptures.

III.—These Holy Scriptures are comprised in the Canonical Books of the Old and New-Testament: the number of which is as follows. The five Books of Moses; namely, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; also, Joshua, Judges, Ruth, the 1st and 2d book of Samuel, the 1st and 2d book of Kings, the 1st and 2d book of Chronicles, otherwise called Paralipomenon. The 1st book of Esdras, also, Nehemiah, the book of Esther, Job, the Psalms of David, the Proverbs or Sentences of Solomon, the book of Ecclesiastes, called the Preacher, the Song of Solomon, also, the book of Isaiah, Je-

Item, le livre d'Esaië, Jeremie, Lamentations de Jeremie, Ezechiel, Daniel, Osée, Joël, Amos, Abdias, Jonas, Michée, Nahum, Abakuc, Sophonie, Aggée, Zacharie, Malachie. Item, le Saint Evangile, selon S. Matthieu, selon S. Marc, selon S. Luc, et selon S. Jean. Item, le second livre de S. Luc, autrement dit les Actes des Apôtres. Item, les Épitres de S. Paul, aux Romains une, aux Corinthiens deux, aux Galates une, aux Ephésiens une, aux Philippiens une, aux Colossiens une, aux Thessaloniens deux, à Timothée deux, à Tite une, à Philemon, une. Item, l'Épître aux Hebreux, l'Épître de S. Jaques, la première et seconde Épître de S. Pierre, la première, deuxième et troisième Épître de S. Jean, l'Épître de S. Jude. Item, l'Apocalypse ou Revelation de S. Jean.

IV.—Nous connoissons ces livres être Canoniques, et la règle très certaine de notre Foi : non tant par le commun accord et consentement de l'Église, que par le témoignage et persuasion intérieure du S. Esprit, qui nous les fait discerner d'avec les autres livres Ecclésiastiques, sur lesquels, encore qu'ils soient utiles, on ne peut fonder aucun Article de foi.

V.—Nous croyons que la Parole qui est contenue en ces livres, est procédée de Dieu, duquel seul elle prend son autorité, et non des hommes. Et d'autant qu'elle est la règle de toute vérité, contenant tout ce qui est nécessaire pour le service de Dieu et de notre salut, il n'est pas loisible aux hommes, ni même aux Anges, d'y ajouter, diminuer ou changer. D'où il s'ensuit que ni l'antiquité, ni les coutumes, ni la multitude, ni la sagesse humaine, ni les jugemens, ni les arrêts, ni les édits, ni les decrets, ni les conciles, ni les visions, ni les miracles, ne doivent être opposez à cette Écriture Sainte; mais au contraire, toutes choses doivent être examinées, réglées, et reformées selon elle. Et suivant cela nous avouons les trois Symboles, savoir des Apôtres, de Nicée, et d'Athanase, parcequ'ils sont conformes à la Parole de Dieu.

remiah, Lamentations of Jeremiah, Ezechiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonas, Micah, Nahum, Habbakkuk, Zephaniah, Haggai, Zachariah, Malachi. Also, the holy gospel according to St. Matthew, according to St. Mark, according to St. Luke, and according to St. John. Also, the second book of St. Luke, otherwise called the acts of the Apostles. Also, the Epistles of St. Paul to the Romans 1, to the Corinthians 2, to the Galatians 1, to the Ephesians 1, to the Phillipians 1, to the Colossians 1, to the Thessalonians 2, to Timothy 2, to Titus 1, to Philemon 1. Also, the Epistle to the Hebrews, the Epistle of St. James, the 1st and 2d Epistle of St. Peter, the 1st, 2d and 3d Epistle of St. John, the Epistle of St. Jude. Also, the Apocalypse or Revelation of St. John.

IV.—We know these books to be canonical, and the sure rule of our faith, not so much by the common agreement and consent of the church, as by the testimony and internal persuasion of the Holy Spirit, who enables us to distinguish them from the other Ecclesiastical books, upon which, although they may be useful, we cannot found any article of faith.

V.—We believe that the word, which is contained in these books, proceeded from God, from whom only it derives its authority, and not from men: and forasmuch as it is the rule of all truth, containing all that is necessary for the service of God, and for our salvation, it is not lawful for men, nor even for angels to add to it, diminish, or change it. Hence it follows that neither antiquity, nor customs, nor the multitude, nor human wisdom, nor judgments, nor acts, nor edicts, nor decrees, nor councils, nor visions, nor miracles, ought to be opposed to these Holy Scriptures; but, on the contrary, all things ought to be examined, ordered and reformed, according to them; and we do therefore acknowledge the three creeds, namely, of the Apostles, of Nice, and of Athanasius, because they are conformable to the word of God.

VI.—Cette Écriture Sainte nous enseigne qu'en cette seule et simple essence Divine, que nous avons confessée, il y a trois personnes, le Père, le Fils, et le S. Esprit. Le père, première cause, principe et origine de toutes choses. Le Fils, sa Parole et Sapience éternelle. Le S. Esprit, sa vertu, puissance et efficacité. Le Fils, éternellement engendré du Père. Le S. Esprit, procédant éternellement de tous deux: les trois personnes non confuses, mais distinctes, et toutefois non divisées, mais d'une même essence, éternité, puissance et égalité. Et en cela avoüons ce qui a été déterminé par les Conciles Anciens, et détestons toutes Sectes et hérésies qui ont été rejetées par les saints Docteurs, comme S. Hilaire, S. Athanase, S. Ambroise, et S. Cyrille.

VII.—Nous croyons que Dieu en trois personnes co-operantes, par sa vertu, sagesse et bonté incompréhensible, a créé toutes choses, non seulement le Ciel, la Terre et tout ce qui y est contenu: mais aussi les esprits invisibles, dèsquels les uns sont déchus et trébuchez en perdition, les autres ont persisté en obéissance. Que les premiers s'étant corrompus en malice, sont ennemis de tout bien, par conséquent de toute l'Eglise. Les seconds ayant été préservés par la grace de Dieu sont Ministres pour glorifier le nom de Dieu, et servir au salut de ses élus.

VIII.—Nous croyons que non seulement il a créé toutes choses, mais qu'il les gouverne et conduit, disposant, ordonnant selon sa volonté de tout ce qui avient au Monde: non pas qu'il soit auteur du mal, ou que la coulpe lui en puisse être imputée; vü que sa volonté est la règle souveraine et infallible de toute droiture et équité: mais il a des moyens admirables de se servir tellement des diables et des méchans, qu'ils savent convertir en bien le mal qu'il font, et duquel ils sont coupables. Et ainsi, en confessant que rien ne se fait sans la providence de Dieu, nous adorons en humilité les secrets qui nous sont cachés, sans nous enquerir par-dessus notre mesure: mais plutôt appli-

VI.—These holy scriptures teach us, that in this single and simple divine essence, which we have confessed, there are three persons, the Father, the Son and the Holy Spirit. The Father, the first cause, the principle, and the origin of all things; the Son, his word and eternal wisdom; the Holy Spirit, his virtue, power and efficacy. The Son eternally begotten of the Father; the Holy Spirit proceeding eternally from both; the three persons not confounded, but distinct, and nevertheless not divided but of the same essence, eternity, power and equality. And in this we acknowledge what was determined by the ancient councils, and we detest all sects and heresies, which were rejected by the Holy Doctors, such as St. Hilary, St. Athanasius, St. Ambrose, and St. Cyrill.

VII.—We believe that God, in three cōoperating persons, by his incomprehensible power, wisdom and goodness, created all things, not only the heavens, the earth, and all that in them is; but also the invisible spirits, of whom some are fallen and sunk into perdition, others have remained stedfast in obedience: that the first, being corrupt through malice, are enemies of all good, consequently of the whole church; that the second having been preserved by the grace of God, are ministers to glorify the name of God and to aid in the salvation of his elect.

VIII.—We believe that he not only created all things, but that he governs and directs them, disposing and ordering according to his will every thing, which comes to pass in the world: not that he is the author of evil, or that sin can thence be imputed to him, seeing that his will is the supreme and unerring rule of all right and equity: but that he possesses wonderful means of so availing himself of the devils and of the wicked, that he knows how to convert into good the evil which they do, and of which they are guilty. And thus, in confessing that nothing comes to pass without the providence of God, we humbly adore the secrets, which are hidden from us without enquir-

quons à notre usage ce qui nous est montré en l'Écriture Sainte pour être en repos et sûreté, d'autant que Dieu, qui a toutes choses sujettes à soi, veille sur nous d'un soin paternel, tellement qu'il ne tombera point un cheveu de notre tête sans sa volonté. Et cependant il tient les diables et tous nos ennemis bridez, en sorte qu'ils ne nous peuvent faire aucune nuisance sans son congé.

IX.—Nous croyons que l'homme ayant été créé pur et entier, et conforme à l'image de Dieu, est par sa propre faute déchû de la grace qu'il avoit reçue. Et ainsi s'est aliéné de Dieu, qui est la fontaine de justice et de tous biens, en sorte que sa nature est du tout corrompue. Et étant aveuglé en son esprit, et dépravé en son cœur, a perdu toute intégrité sans avoir rien de reste. Et bien qu'il ait encore quelque discrétion du bien et du mal, nonobstant nous disons, que ce qu'il a de clarté se convertit en ténèbres, quand il est question de chercher Dieu: tellement qu'il n'en peut nullement approcher par son intelligence et raison. Et bien qu'il ait une volonté par laquelle il est incité à faire ceci ou cela: toutefois elle est du tout captive sous péché en sorte qu'il n'a nulle liberté à bien, que celle que Dieu lui donne.

X.—Nous croyons que toute la lignée d'Adam est infectée de telle contagion, qui est le péché originel, et un vice héréditaire, et non pas seulement une imitation, comme les Pelagiens ont voulu dire, lesquels nous détestons en leurs erreurs. Et n'estimons pas qu'il soit besoin de s'enquérir comme le péché vient d'un homme à l'autre, vu que c'est assez, que ce que Dieu lui avoit donné n'étoit pas pour lui seul, mais pour toute sa lignée: et ainsi, qu'en la personne d'icelui nous avons été dénués de tous biens, et sommes trébuchez en toute pauvreté et malédiction.

XI.—Nous croyons aussi que ce vice est vraiment péché, qui suffit à condamner tout le genre humain, jusques aux petits enfans dès le ventre de la mere, et que pour tel il est réputé devant Dieu; même qu'après le Baptême, c'est toujours péché

ing beyond our capacity; but rather let us apply to our use that which is set forth in the holy scriptures for our peace and safety, since God, who has all things subject to him watches over us with paternal care, so that not a hair shall fall from our heads without his will. And in the meanwhile he restrains the devils and all our enemies, so that they can do us no harm, except by his permission.

IX.—We believe that man having been created pure and perfect, and in the image of God, has by his own fault fallen from the grace which he had received, and has thus alienated himself from God, who is the fountain of righteousness and of all good, so that his nature is altogether corrupt, and being blinded in his understanding and depraved in his heart, has lost all innocence, having nothing left. And although he still has some discernment of good and evil, nevertheless we say, that light is turned into darkness, when he desires to seek God, so that he can by no means draw nigh unto him by his own intelligence and reason. And although he has a will, by which he is moved to do this or that, this will is nevertheless subject to sin, so that he is not free to do good, except so far as God enables him.

X.—We believe that the whole race of Adam is infected with the like contagion, which is *Original Sin*, and a hereditary defect; and not merely an imitation, as the Pelagians would say, whom we detest in their errors. And let us not deem it necessary to enquire how sin passeth from one man to another, seeing it sufficeth, that what God had given him, was not for himself only but for all his race, and thus that in his person we have been divested of all good, and are fallen into all poverty and condemnation.

XI.—We believe also, that this defect, is truly sin, which sufficeth to condemn the whole human race, even little children from the mother's womb, and that it is accounted such before God. That even after baptism, it is still sin as to its blame-worthi-

quant à la coulpe, bien que la condamnation en soit abolie aux enfans de Dieu, ne la leur imputant point par sa bonté gratuite. Outre cela, que c'est une perversité produisant toujours des fruits de malice et de rebellion, tels que les plus saints, encore qu'ils y résistent ne laissent point d'être entachez d'infirmités et de fautes, pendant qu'ils habitent en ce monde.

XII.—Nous croyons que de cette corruption et condamnation générale, en laquelle tous les hommes sont plongez, Dieu retire ceux, lesquels en son Conseil éternel et immuable, il a élus par sa seule bonté et miséricorde en notre Seigneur JESUS-CHRIST sans considération de leurs œuvres, laissant les autres en cette même corruption et condamnation, pour démontrer en eux sa justice, comme aux premiers il fait luire les richesses de sa miséricorde. Car les uns ne sont point meilleurs que les autres, jusques à ce que Dieu les discerne, selon son Conseil inimmuable, qu'il a déterminé en JESUS-CHRIST, devant la création du Monde : et nul aussi ne se pourroit introduire à un tel bien de sa propre vertu, vù que de notre nature nous ne pouvons avoir un seul bon mouvement, ni affection, ni pensée, jusques à ce Dieu nous ait prévenus et nous y ait disposez.

XIII.—Nous croyons qu'en icelui JESUS-CHRIST tout ce qui était requis à notre salut nous a été offert et communiqué. Lequel nous étant donné à salut, nous a été quant et quant fait sapience, justice, sanctification et redemption: en sorte qu'en declinant de lui, on renonce à la miséricorde du Père, où il nous convient avoir refuge unique.

XIV.—Nous croyons que JESUS-CHRIST étant la sagesse de Dieu, et son Fils éternel, a vêtu notre chair, afin d'être Dieu et homme en une personne, même homme semblable à nous, passible en corps et en ame, sinon entant qu'il a été pur de toute macule. Et quant à son humanité, qu'il a été vraye semence d'Abra-

ness, although condemnation therefor be abolished in the children of God, he not imputing it to them through his free grace. Moreover, that it is a perversity producing always, such fruits of malice and rebellion, that the most holy, although they do resist it, cease not to be stained by infirmities and errors, whilst they sojourn in this world.

XII.—We believe that from this general corruption and condemnation, into which all men are plunged, God redeemeth those, whom by his eternal and immutable counsel, he hath elected through his mere goodness and mercy in our Lord Jesus Christ, without consideration of their works, leaving the rest in the same corruption and condemnation to shew forth in them his justice, as upon the first he causes to shine the riches of his mercy. For these are in nowise better than those, until God separates them according to his immutable counsel, which he determined in Jesus Christ, before the creation of the world: And moreover, no one can attain unto such good, of his own merits, seeing that by our nature we are incapable of a single good emotion, affection, or thought until God hath prepared and disposed us thereto.

XIII.—We believe that through this same Jesus Christ, all that was requisite for our salvation has been offered and communicated to us. Who being given to us for our salvation, has at the same time been made unto us wisdom, righteousness, sanctification and redemption: So that in falling away or withdrawing from him, we renounce the mercy of the Father, who should be our only refuge.

XIV.—We believe that Jesus Christ being the wisdom of God, and his eternal Son, took upon him our flesh to the end that he might be, God and man in one person, very man, like unto us, liable to suffering in body and soul, only that he was pure and without spot. And as to his humanity, that he was the true

ham et de David, bien qu'il ait été conçu par la vertu secrète du Saint Esprit. En quoi, nous détestons toutes les hérésies, qui ont anciennement troublé les Eglises : et notamment aussi les imaginations diaboliques de Servet, lequel attribué au Seigneur JESUS une divinité fantastique, d'autant qu'il le dit être idée et Patron de toutes choses, et le nomme Fils personnel ou figuratif de Dieu : Et finalement lui forge un corps de trois élémens incréés, ainsi mesle et détruit toutes les deux natures.

XV.—Nous croyons qu'en une même personne, assavoir JESUS-CHRIST, les deux natures sont vraiment et inséparablement conjointes et unies, demeurant néanmoins chacune nature en sa propriété distincte: tellement que comme en cette conjonction la nature Divine, retenant sa propriété, est demeurée incréée, infinie, et remplissant toutes choses: aussi la nature humaine est demeurée finie, ayant sa forme, mesure et propriété, et même bien que JESUS-CHRIST en ressuscitant ait donné l'immortalité à son corps, toutefois il ne lui a pas ôté la vérité de sa nature. Et ainsi, nous le considérons tellement en sa divinité, que nous ne le depouillons point de son humanité.

XVI.—Nous croyons que Dieu envoyant son Fils, a voulu montrer son amour et bonté inestimable envers nous, en le livrant à la mort, et le ressuscitant pour accomplir toute justice, et pour nous acquérir la vie céleste.

XVII.—Nous croyons que par le sacrifice unique, que le Seigneur JESUS a offert en la croix, nous sommes reconciliés à Dieu, pour être tenus et reputez justes devant lui: parce que nous ne lui pouvons être agréables, ni être participans de son adoption, sinon d'autant qu'il nous pardonne nos fautes, et les ensevelit. Ainsi nous protestons que JESUS-CHRIST est notre lavement entier et parfait: qu'en sa mort nous avons entiere satisfaction pour nous acquitter de nos forfaits et iniquitez, dont

seed of Abraham and David, although he was conceived by the secret power of the Holy Spirit. Herein we detest all the heresies, which in former times troubled the churches, and especially also, the diabolical imaginations of Servetus, who attributes to the Lord Jesus a fantastic divinity, inasmuch as he says that he is the idea and pattern of all things and calls him the personal or figurative Son of God, and finally devises for him a body composed of three uncreated elements, thus confounding and destroying the two natures.

XV.—We believe that in one and the same, person, namely, Jesus Christ, the two natures are truly and inseparably conjoined and united, each nature, preserving however, its distinct property: So that as in this union, the divine nature retaining its property, still continued uncreated, infinite, and filling all things, so the human nature still continued finite, having its form, measure and property, and even although Jesus Christ, in rising from the dead, hath given immortality to his body, nevertheless he hath not taken from it the reality of its nature: And thus we so consider him in his divinity, that we divest him not of his humanity.

XVI.—We believe that God in sending his Son, was willing to manifest his inestimable love and goodness towards us, by delivering him up to death, and raising him again to fulfil all righteousness, and to obtain for us eternal life.

XVII.—We believe that by the one sacrifice, which the Lord Jesus offered upon the Cross, we are reconciled to God, so as to be esteemed and accounted righteous before him, because we cannot be acceptable to him, nor be partakers of his adoption, except so far as he pardons our faults, and blots them out. Thus we declare, that Jesus Christ is our entire and perfect purification, that in his death we have complete satisfaction, to acquit us of the trespasses and sins, whereof we are guilty, and

nous sommes coupables, et ne pouvons être délivrés que par ce remède.

XVIII.—Nous croyons que toute notre justice est fondée en la remission de nos péchés, comme aussi c'est notre seule félicité, comme dit David. C'est pourquoi nous rejetons tous autres moyens de nous pouvoir justifier devant Dieu; et sans présumer de nulles vertus ni mérites, nous nous tenons simplement à l'obéissance de JESUS-CHRIST, laquelle nous est allouée, tant pour couvrir toutes nos fautes, que pour nous faire trouver grâce et faveur devant Dieu. Et de fait, nous croyons qu'en déclinant de ce fondement tant peu que ce soit, nous ne pourrions trouver ailleurs aucun repos, mais serions toujours agitez d'inquietude: d'autant que jamais nous ne sommes paisibles avec Dieu, jusques à ce que nous soyions bien résolus d'être aimez en JESUS-CHRIST, vû que nous sommes dignes d'être haïs en nous mêmes.

XIX.—Nous croyons que c'est par ce moyen, que nous avons liberté et privilège d'invoquer Dieu, avec pleine fiance qu'il se montrera notre Père. Car nous n'aurions aucun accès au Père, si nous n'étions adressez par ce Médiateur. Et pour être exaucez en son Nom, il convient tenir notre vie de lui comme de notre chef.

XX.—Nous croyons que nous sommes faits participans de cette justice par la seule foi: comme il est dit, qu'il a souffert pour nous acquérir le salut, afin que quiconque croira en lui, ne périsse point. Et que cela se fait, d'autant que les promesses de vie, qui nous sont données en lui, sont appropriées à notre usage, et en sentons l'effet, quand nous les acceptons, ne doutant point qu'étant assurez par la bouche de Dieu, nous ne serons point frustrés. Ainsi la justice que nous obtenons par la foi dépend des promesses gratuites, par lesquelles Dieu nous déclare et testifie qu'il nous aime.

XXI.—Nous croyons que nous sommes illuminez en la foi par la

from which we can be delivered, only by this means.

XVIII.—We believe that all our righteousness is founded on the remission of our sins, as it is also our only blessedness, as David said. Wherefore, we reject all other means of being able to justify ourselves before God, and without presuming on any virtue or merit of our own, we rely simply on the obedience of Jesus Christ, which is imputed to us as well to cover all our faults, as to enable us to find grace and favor before God. And, indeed, we believe that in falling away from this foundation, ever so little, we could find no comfort elsewhere, but should be always disquieted: So that we never are at peace with God, until we are fully resolved to be loved in Jesus Christ, seeing that in ourselves we deserve to be hated.

XIX.—We believe that we have by this means, the liberty and privilege of calling upon God, with full confidence that he will manifest himself our Father. For we should have no access to the Father, save through this mediator. And that to be heard in his name, we must hold our life of him, as our head.

XX.—We believe that we are made partakers of this righteousness by faith only, as it is said he suffered, to purchase salvation for us, to the end that whosoever shall believe in him may not perish, and that this doth come to pass, inasmuch as the promises of life which are given to us in him, are appropriated to our use, and we feel their influence, when we accept them, nothing doubting, but that being assured by the mouth of God, we shall not be frustrated. Thus the righteousness which we obtain through faith, depends on the gracious promises by which God declares and testifies to us that he loves us.

XXI.—We believe that we are enlightened in faith, by the secret

grace secrète du Saint Esprit, telle-
ment que c'est un don gratuit et particu-
lier que Dieu départ à ceux que
bon lui semble, en sorte que les
fidèles n'ont dequoi s'en glorifier,
étant obligez aux autres. Même
que la foi n'est pas seulement baillée
pour un coup aux élus pour les in-
troduire au bon chemin, mais pour
les y faire continuer aussi jusques
au bout. Car comme c'est à Dieu
de faire le commencement, aussi
c'est à lui de parachever.

XXII.—Nous croyons que par
cette foi nous sommes régénèrez en
nouveauté de vie, étant naturelle-
ment asservis à péché. Or nous
recevons par la foi la grace de vivre
saintement, et en la crainte de Dieu,
en recevant la promesse qui nous est
donnée par l'Évangile, savoir que
Dieu nous donnera son S. Esprit.
Ainsi la foi non seulement ne refroidit
pas l'affection de bien et sainte-
ment vivre, mais l'engendre et excite
en nous, produisant necessairement
les bonnes œuvres. Au reste, bien
que Dieu, pour accomplir notre salut,
nous régénère, nous reformant à bien
faire, toutefois nous confessons que
les bonnes œuvres, que nous faisons
par la conduite de son Esprit, ne
viennent point en compte pour nous
justifier, ou mériter que Dieu nous
tienne pour ses enfans, parce que
nous serions toujours flottans en
doute et inquietude, si nos Con-
sciences ne s'appuyoient sur la sa-
tisfaction par laquelle JESUS-CHRIST
nous a acquittez.

XXIII.—Nous croyons que toutes
les figures de la Loi ont pris fin à la
venue de JESUS-CHRIST. Mais bien
que les cérémonies ne soient plus
en usage, néanmoins la substance et
vérité nous en est demeurée en la
personne de celui auquel git tout ac-
complissement. Au surplus, il nous
faut aider de la Loi et des Prophètes,
tant pour regler notre vie, que pour
être confirmez aux promesses de
l'Évangile.

XXIV.—Nous croyons, puis que
JESUS-CHRIST nous est donné pour
seul Avocat, et qu'il nous commande
de nous retirer privéement en son

grace of the holy spirit, so that it is
a free and special gift, which God
imparts to whomsoever he pleaseth,
so that the faithful have nothing
wherein to glory, being under a two-
fold obligation, forasmuch as they
have been preferred to others. More-
over that faith is not vouchsafed to
the elect, only for a time, to lead
them into the right way, but also to
enable them to continue therein even
unto the end. For as it is with God
to begin, so likewise is it for him to
finish.

XXII.—We believe that through
this faith we are regenerate in new-
ness of life, being naturally under
bondage to sin, but now we receive
by faith, the grace to live in holi-
ness, and in the fear of God, on re-
ceiving the promise, which is given
to us by the gospel, namely, that
God will give us his holy spirit.
Thus faith not only does not lessen
the desire to live well and holily, but
begets and excites it in us, produ-
cing necessarily good works: finally,
although God, in order to bring
about our salvation regenerates us,
fashioning us anew unto well doing,
nevertheless we confess, that the
good works which we do under the
guidance of his spirit, are accounted
nothing in justifying us, or in render-
ing us worthy to be esteemed the
children of God, because we should
be always wavering in doubt and
disquiet, if our consciences did not
rest upon the satisfaction by which
Jesus Christ has acquitted us.

XXIII.—We believe that all the
types of the law were fulfilled at the
coming of Jesus Christ; but although
its ceremonies are no longer in use,
nevertheless their substance and
truth have remained to us in the per-
son of him in whom all were accom-
plished. Moreover, we must seek
for help from the law and the pro-
phets as well to regulate our lives,
as to be confirmed in the promises of
the gospel.

XXIV.—We believe, since Jesus
Christ is given to us as our only ad-
vocate, and since he commands us to
draw nigh unto his Father secretly

Nom vers son Pere : et même qu'il ne nous est pas licite de prier sinon en suivant la forme que Dieu nous a dictée par sa Parole : que tout ce que les hommes ont imaginée de l'intercession des Saints trépassés, n'est qu'abus et fallace de Satan, pour faire dévoyer les hommes de la forme de bien prier. Nous rejettons aussi tous autres moyens que les hommes présument avoir pour se racheter envers Dieu, comme dérogeans au sacrifice de la mort et passion de JESUS-CHRIST. Finalement nous tenons le Purgatoire pour une illusion procédée de cette même boutique, de laquelle sont aussi procédés les vœux monastiques, pèlerinages, défense du mariage, et de l'usage des viandes, l'observation cérémonielle des jours, la Confession Auriculaire, les Indulgences, et toutes autres telles choses, par lesquelles on pense mériter grace et salut. Lesquelles choses nous rejettons, non seulement pour la fausse opinion du mérite qui y est attaché, mais aussi parce que ce sont inventions humaines, qui imposent joug aux Consciences.

XXV.—Or, parce que nous ne jouissons de JESUS-CHRIST que par l'Évangile, nous croyons que l'ordre de l'Église, qui a été établi en son autorité, doit être sacré et inviolable, et partant que l'Église ne peut subsister sinon qu'il y ait des Pasteurs qui ayent la charge d'enseigner, lesquels on doit honorer et écouter en révérence quand ils sont dûment appelez, et exercent fidèlement leur office. Non pas que Dieu soit attaché à telles aides ou moyens inférieurs : mais parce qu'il lui plait nous entretenir sous telle bride. En quoi nous détestons tous Fantastiques, qui voudroient bien, entant qu'en eux est, anéantir le Ministère et Prédication de la Parole de Dieu et des Sacremens.

XXVI.—Nous croyons donc que nul ne se doit retirer à part, et se contenter de sa personne : mais que tous ensemble doivent garder et entretenir l'union de l'Église, se soumettant à l'instruction commune, et au joug de JESUS-CHRIST : et ce en

in his name, and since it is not even lawful for us to pray, save as God hath enjoined on us by his word : that all which men have imagined of the intercession of departed saints, is only abuse and deceitfulness of Satan, to lead men astray from the form of sound words in prayer. We reject also, all other means which men presume to employ for their ransom with God, as undervaluing the sacrifice of the death and passion of Jesus Christ. Finally we hold Purgatory to be an illusion proceeding from the same source, whence have also proceeded, monastic vows, pilgrimages, prohibitions of marriage and of the use of meats, the ceremonial observance of days, auricular confession, indulgences, and all such other things, through which they think to deserve grace and salvation. Which things we reject, not only on account of the false opinion of the merit which is attached to them, but also, because they are human inventions which impose a yoke on the conscience.

XXV.—Now, because we enjoy Jesus Christ only through the gospel; we believe that the order of the Church, which has been established under his authority, ought to be sacred and inviolate, and forasmuch as the church cannot subsist unless there are Pastors who have the charge of teaching, whom we ought to honor and hearken to with reverence, when they are duly called, and faithfully exercise their office. Not that God is held to the use of such aids or inferior means, but because it pleaseth him to keep us under such restraint: in which respect we detest all visionaries, who would as far as in them lies, destroy the ministry, and the preaching of the word of God and of the sacraments.

XXVI.—We believe then, that no one ought to withdraw himself and be satisfied with himself alone, but that all should together watch over and preserve the union of the Church, submitting to common instruction and to the yoke of Jesus Christ, and this, wherever God shall have established a true order of the

quelque lieu où Dieu aura établi un vrai ordre de l'Eglise, encore que les Magistrats et leurs édits y soient contraires, que tous ceux qui ne s'y rangent, ou s'en séparent, contractent à l'ordonnance de Dieu.

XXVII.—Toutefois nous croyons qu'il convient discerner soigneusement, et avec prudence, qu'elle est la vraie Eglise: parce que par trop on abuse de ce titre. Nous disons donc, suivant la Parole de Dieu, que c'est la compagnie des fideles, qui s'accordent à suivre cette Parole, et la pure Religion qui en dépend, et qui profitent en elle tout le tems de leur vie, croissant et se confirmant en la crainte de Dieu, selon qu'ils ont besoin de s'avancer et de marcher toujours plus outre. Même quoi qu'ils s'efforcent, qu'il leur convient avoir incessamment recours à la remission de leurs péchez, néanmoins nous ne nous point que parmi les fideles il n'y ait des hypocrites et reprovez, desquels la malice ne peut effacer le titre de l'Eglise.

XXVIII.—Sous cette créance nous protestons que la où la parole de dieu n'est point reçuë, et où on ne fait nulle profession de s'assujettir à elle, et où il n'y a nul usage des Sacremens: à parler proprement, on ne peut juger qu'il y ait aucune Eglise. Partant nous condamnons les assemblées de la Papauté, vû que la pure vérité de Dieu en est bannie, esquelles les Sacremens sont corrompus, abâtardis, falsifiez, ou anéantis du tout: et esquelles toutes superstitions et Idolatries ont la vogue. Nous tenons donc que tout ceux qui se mêlent en tels actes, et y communiquent, se séparent et retranchent du Corps de JESUS-CHRIST. Toutefois, parce qu'il reste encore quelque petite trace d'Eglise en la Papauté, et même que la vertu et substance du Baptême y est demeurée, joint que l'efficace du Baptême ne dépend pas de celui qui l'administre; nous confessons ceux qui y sont baptizez n'avoir besoin d'un second Baptême. Cependant à cause des corruptions qui y sont, on n'y peut présenter les enfans sans se polluer.

Church, although Magistrates and their Edicts are contrary thereto, and that all those who do not place themselves under it, or who separate themselves from it resist the ordinance of God.

XXVII.—Nevertheless we believe that it is meet to distinguish carefully and prudently, which is the true Church, because this title is too much abused. We say then according to the word of God, that it is the company of the faithful who agree to follow this word and the pure religion which depends upon it, and who profit by it all the days of their lives, growing and strengthening themselves in the fear of God, according as they have need of improvement, and of still proceeding onwards. Indeed howsoever they may strive, they must constantly rely on the remission of their sins, nevertheless we do not deny that there are among the faithful some hypocrites and reprobates whose malice cannot destroy the title of the church.

XXVIII.—Under this belief we protest, that where the word of God is not received, and where subject'on to it is not professed, and where no use is made of the sacraments, there, properly speaking, we cannot think there is any church; wherefore we condemn the assemblies of the papacy, seeing that the pure truth of God is banished from them in which the sacraments are corrupted, debased, falsified, or altogether destroyed, and in which all superstitions and idolatry prevail. We hold then, that all those who take part in such acts, and communicate therein, separate and cut themselves off from the body of Jesus Christ. Nevertheless, as there still remaineth some slight trace of the church in papacy, and as even the virtue and substance of baptism hath continued therein, besides which the efficacy of baptism, doth not depend upon him who administers it; we confess, that those who are baptised therein, have no need of a second baptism. However by reason of the corruptions which exist therein, we cannot pre-

XXIX.—Quant est de la vraye Eglise, nous croyons qu'elle doit être gouvernée selon la Police que notre Seigneur JESUS CHRIST a établie: C'est qu'il y ait des Pasteurs, des Surveillans et des Diacres, afin que la pure doctrine ait son cours, que les vices soient corrigez et reprimez, et que les pauvres et tous autres affligez soient secourus en leurs necessitez: et que les assemblées se fassent au nom de Dieu, esquelles grands et petits soient édifiez.

XXX.—Nous croyons tous vrais Pasteurs, en quelque lieu qu'ils soient, avoir même autorité et égale puissance sous un seul chef, seul souverain, et seul universal Evêque, JESUS-CHRIST: et pour cette cause, que nulle Eglise ne doit prétendre aucune domination ou Seigneurie sur l'autre.

XXXI.—Nous croyons que nul ne se doit ingerer de son autorité propre pour gouverner l'Eglise: mais que cela se doit faire par élection, entant qu'il est possible et que Dieu le permet. Laquelle exception nous y ajoutons notamment, parce qu'il a fallu quelquefois, et même de notre tems, (auquel l'état de l'Eglise étoit interrompue) que Dieu ait suscité des gens d'une façon extraordinaire, pour dresser l'Eglise de nouveau, qui étoit en ruine et désolation. Mais quoiqu'il en soit, nous croyons qu'il se faut toujours conformer à cette règle, que tous Pasteurs, Surveillans et Diacres ayent témoignage d'être appelez à leur office.

XXXII.—Nous croyons aussi qu'il est bon et utile, que ceux qui sont élus pour être Superintendans, avisent entr'eux quel moyen ils devront tenir pour le régime de tout le corps, et toutefois qu'ils ne déclinent nullement de ce qui nous en a été donné par notre Seigneur JESUS-CHRIST. Ce qui n'empêche point qu'il n'y ait qu'elques Ordonnances particulieres en chacun lieu, selon que la commodité le requerra.

sent our children there without polluting ourselves.

XXIX.—With regard to the true church, we believe that it ought to be governed according to the polity which our Lord Jesus Christ hath established. That is to say, that there are Pastors, Overseers and Deacons, to the end that pure doctrine may have its course, that vice may be corrected and repressed, and that the poor and all others in affliction may be relieved, according to their necessities: and that assemblies may be held in the name of God, in which high and low may be edified.

XXX.—We believe that all true Pastors, in whatever place they may be, have the same authority, and equal power, under one sole chief, sole sovereign, and sole universal Bishop Jesus Christ, and therefore for this reason, no church ought to claim any dominion or sovereignty over another.

XXXI.—We believe that no one ought of his own authority to take upon himself to govern the church, but that this should be done by election, as far as is possible and God permitting. Which exception we do especially make, because it hath been sometimes necessary, and even in our time (when the order of the church was interrupted) that God should raise up persons, by extraordinary means, to build anew the church, which lay in ruin and desolation. But be this as it may, we believe, that we must always conform to this rule, that all Pastors, Overseers and Deacons, must have testimony of being called to their office.

XXXII.—We believe also, that it is good and useful, that those who are elected to be superintendents should consult together what means they ought to adopt for the government of the whole body, and nevertheless that they must in nowise depart from that which hath been ordained for us by our Lord Jesus Christ; which doth not hinder that there may be some particular ordinances in every place, as convenience may require.

XXXIII.—Cependant nous excluons toutes inventions humaines, et toutes Loix qu'on voudroit introduire sous ombre du service de Dieu, par lesquelles on voudroit lier les Consciences : mais seulement recevons ce qui fait et est propre pour nourrir la concorde, et tenir chacun depuis le premier jusqu'au dernier en obéissance. En quoi nous avons à suivre ce que notre Seigneur JESUS a déclaré quant à l'excommunication : laquelle nous approuvons et confessons être nécessaire avec toutes ses appartenances.

XXXIV.—Nous croyons que les Sacremens sont ajoutez à la Parole pour plus ample confirmation, afin de nous être gages et marreaux de la grace de Dieu, et par ce moyen aider et soulager notre foi, à cause de l'infirmité et rudesse qui est en nous : et qu'ils sont tellement signes extérieurs, que Dieu opere par eux en la vertu de son Esprit, afin de nous y rien signifier en vain, toutesfois nous tenons que toute leur substance et vérité est en JESUS-CHRIST : et si on les separe, ce n'est plus rien qu'ombrage et fumée.

XXXV.—Nous en confessons seulement deux, communs à toute l'Eglise, desquels le premier, qui est le Bapême, nous est donné pour témoignage de notre adoption : parce que là nous sommes entez au Corps de CHRIST, afin d'être lavés et nettoyés par son Sang, et puis renouvellez en sainteté de vie par son Saint Esprit. Nous tenons aussi, bien que nous ne soyons baptisez qu'une fois, que le profit qui nous est la signifié s'étend à la vie et à la mort, afin que nous ayions une signature permanente, que JESUS-CHRIST nous sera toujours justice et sanctification. Or bien que ce soit un Sacrement de Foi et de Pénitence, néanmoins parce que Dieu reçoit en son Eglise les petits enfans avec leurs Peres, nous disons que par l'autorité de JESUS-CHRIST les petits enfans engendrez des fidelles doivent être baptisez.

XXXVI.—Nous confessons que la sainte Cene (qui est le second Sacrement) nous est un témoignage de

XXXIII.—We exclude however all human inventions, and all laws that men would introduce under pretext of serving God, whereby they desire to fetter the conscience, but we receive only what produces and is proper to nourish concord, and preserve every one from first to last in obedience. Wherein we are to follow what our Lord Jesus has declared concerning excommunication, which we approve and confess to be necessary, with all its appurtenances.

XXXIV.—We believe that the sacraments are added to the word for more ample confirmation; to be unto us pledges and tokens of the grace of God, and thus to assist and cherish our faith because of our infirmities and imperfections, and that they are in such wise, outward signs, that God works through them by the virtue of his spirit, so as therein to set forth to us nothing in vain; nevertheless we hold that all their substance and truth are in Jesus Christ, and if we separate them, there remaineth nothing but shadow and vapour.

XXXV.—We confess but two sacraments common to the whole church, of which the first which is baptism, is given to us in testimony of our adoption, because thereby we are grafted into the body of Christ to the end that we might be washed and cleansed by his blood, and then be renewed in holiness of life by his holy spirit. We hold likewise, although we are baptised but once, that the benefit thereby signified to us, extends to life and death, to the end that we may have an enduring testimony, that Jesus Christ, will always be to us righteousness and sanctification. Besides although it is a sacrament of faith and of repentance, nevertheless forasmuch as God doth receive into his church little children with their fathers, we say, that by the authority of Jesus Christ, little children begotten of the faithful, ought to be baptised.

XXXVI.—We confess that the holy supper (which is the second sacrament) is to us a testimonial of

l'union que nous avons avec JESUS-CHRIST: d'autant qu'il n'est pas seulement une fois mort et ressuscité pour nous, mais aussi nous repaît et nourrit vraiment de sa chair et de son Sang à ce que nous soyions un avec lui: et que sa vie nous soit commune. Or bien qu'il soit au Ciel jusques à ce qu'il vienne pour juger tout le monde, toutefois nous croyons que par la vertu secreete et incompréhensible de son Esprit, il nous nourrit et vivifie de la substance de son Corps et de son Sang. Nous tenons bien que cela se fait spirituellement, non pas pour mettre au lieu de l'effet et de la vérité, imagination ni pensée: mais d'autant que ce mystère surmonte en sa hauteur la mesure de notre sens, et tout ordre de nature. Bref, parce qu'il est céleste, il ne peut être appréhendé que par Foi.

XXXVII.—Nous croyons (ainsi qu'il à été dit) que tant en la Cene qu'au Baptême, Dieu nous donne réellement et par effet ce qu'il y figure. Et partant nous joignons avec les signes la vraie possession et jouissance de ce qui nous est là présenté. Et ainsi, tous ceux qui apportent à la table sacré de CHRIST une pure foi comme un vaisseau, reçoivent vraiment ce que les signes y testifient: c'est que le Corps et le Sang de JESUS-CHRIST ne servent pas moins de manger et de boire à l'ame, que le Pain et le Vin font au Corps.

XXXVIII.—Ainsi nous tenons que l'eau étant un élément caduque, ne laisse pas de nous testifier en vérité le lavement intérieur de notre ame au Sang de JESUS-CHRIST, par l'efficace de son Esprit, et que le Pain et le Vin nous étant donnez en la Cene nous servent vraiment de nourriture spirituelle, d'autant qu'ils nous montrent comme à l'œil, la chair de JESUS-CHRIST nous être notre viande, et son Sang notre breuvage. Et rejettons les Fantastiques et Sacramentaires, qui ne veulent recevoir tels signes et marques; vû que notre Seigneur JESUS prononce, ceci est mon Corps, et cette Coupe est mon Sang.

XXXIX.—Nous croyons que Dieu

our union with Jesus Christ: forasmuch as he not only once died and rose again for us, but also feeds and nourishes us truly with his flesh and his blood, in order that we may be one with him, and his life be common to us. Now although he is in heaven until he shall come to judge the whole world, nevertheless we believe, that by the secret and incomprehensible virtue of his spirit, he nourishes and quickens us with the substance of his body and of his blood. We do however hold that this is done spiritually, nor do we admit either imagination or opinion, as effect and truth, but forasmuch as this mystery surpasses in its height, the measure of our understanding, and the whole order of nature, in short, because it is heavenly, it cannot be apprehended but through faith.

XXXVII.—We believe (as it hath been said) that as well in the supper as in the baptism, God gives us really and effectually, what he therein figures to us, and therefore, we connect with the symbols, the true possession and enjoyment of what is there presented to us. And thus all those who bring to the holy table of Christ, a pure faith as a vessel, receive truly what the symbols bear witness to, that is, that the body and the blood of Jesus Christ, serve not less as meat and drink for the soul, than the bread and wine for the body.

XXXVIII.—Thus we hold that water being a perishable element, nevertheless sufficeth to witness to us in truth, the inward washing of our souls by the blood of Jesus Christ through the efficacy of his spirit, and that bread and wine being given to us in the supper truly are to us spiritual nourishment, forasmuch as they present to us as to the eye the flesh of Jesus Christ as our meat, and his blood as our drink. And we reject those visionaries and sacramentarians, who will not receive such symbols and tokens, seeing that our Lord Jesus saith, this is my body, and this cup is my blood.

XXXIX.—We believe that God

veut que le monde soit gouverné par Loix et Police, afin qu'il y ait quelque bride pour reprimer les appetits desordonnez du monde. Et ainsi, qu'il a établi les Royaumes, Républiques, et toutes autres sortes de Principautez, soit héréditaires ou autrement, et tout ce qui appartient à l'état de justice, et en veut être reconnu Auteur : à cette cause il a mis le glaive en la main des Magistrats pour reprimer les péchez commis non seulement contre la seconde Table des Commandemens de Dieu, mais aussi contre la première. Il faut donc à cause de lui, que non seulement on endure que les Supérieurs dominant, mais aussi qu'on les honore et prise en toute reverence, les tenans pour ses Lieutenans et Officiers, lesquels il a commis pour exercer une charge légitime et sainte.

XL.—Nous tenons donc qu'il faut obéir à leurs Loix et Statuts, payer Tributs, Impôts, et autre devoirs, et porter le joug de subjection d'une bonne et franche volonté, encore qu'ils fussent infideles, moyennant que l'Empire souverain de Dieu demeure en son entier. Ainsi nous détestons ceux qui voudroient rejeter les Superioritez, mettre communauté et confusion de biens, et renverser l'ordre de la justice.

wills, that the world should be governed by laws and polity to the end that there may be some curb to restrain the disorderly appetites of mankind; and therefore that he hath established kingdoms, republics and all other kinds of government, whether hereditary or otherwise, and all that appertaineth to justice, and requireth that he should be acknowledged their author; wherefore he hath committed the sword to the hand of the Magistrate to restrain transgressions, not only against the second table of the commandments of God, but also against the first—we must then for his sake, not only submit to the authority of rulers, but also honor them and hold them in all reverence, accounting them as his vicegerents and officers, whom he hath appointed to fulfil a legitimate and holy charge.

XL.—We hold then, that we must obey their laws and statutes, pay tribute, imposts and other duties, and bear the yoke of subjection, freely and cheerfully, although they should be unbelievers, provided the sovereign empire of God remain entire; wherefore we detest those who would reject all authority, establish a community and a confusion of goods, and overturn the order of justice.